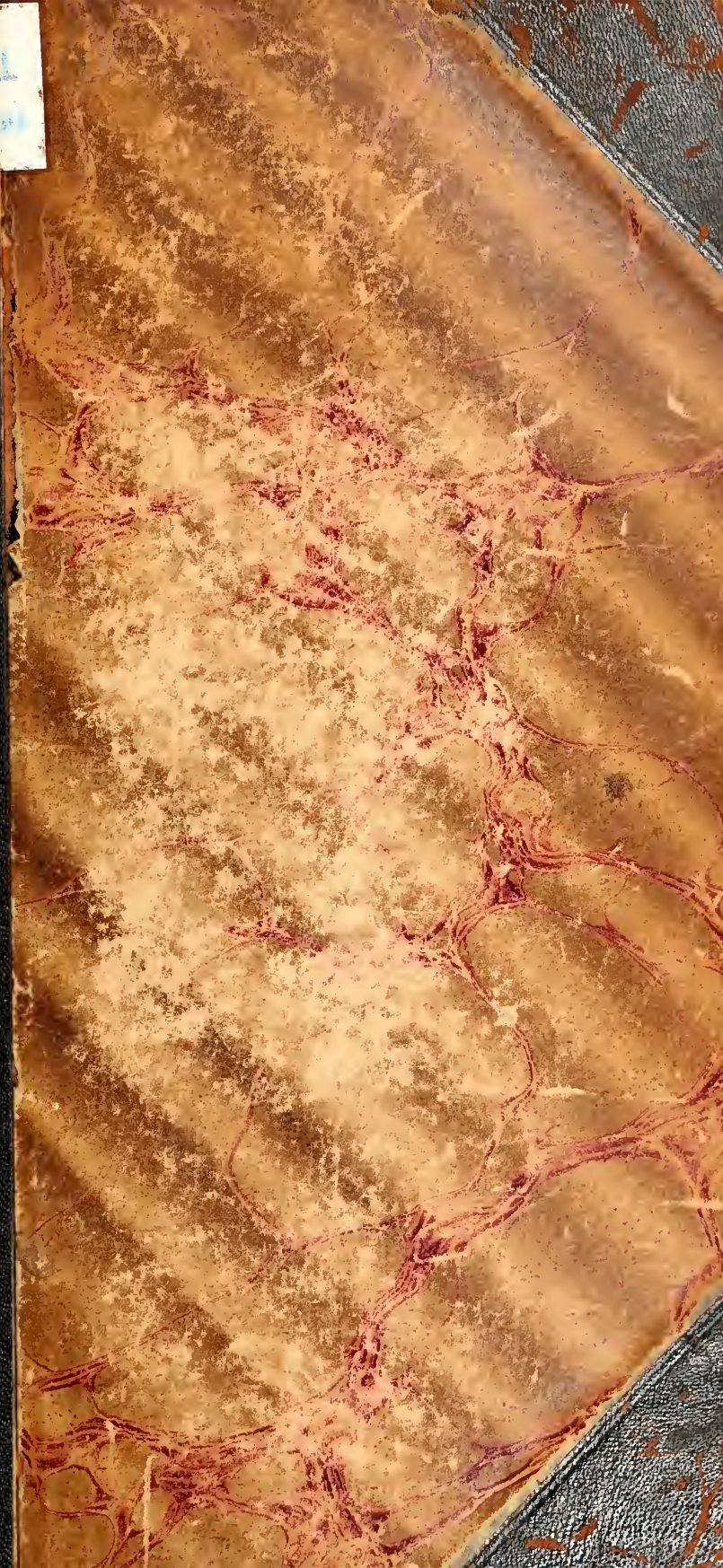


SPECIAL

Collection



GENIUS OF UNIVERSAL EMANCIPATION.

EDITED BY B. LUNDY—PUBLISHED IN WASHINGTON AND BALTIMORE—\$1.00 PER ANN.

"We hold these truths to be self-evident: that all men are created equal, and endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."—*Declaration of Independence, U. S.*

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IRREGULARITY OF THE MAILS.

It is believed that the proprietor of the *Genius of Universal Emancipation* has been as little troubled with complaints, respecting the miscarriage of the work by mail, as any other publisher of a periodical in the United States. The papers are, uniformly, well put up and securely wrapped, before they are sent to the post office; and unless some of those who have charge of the mails are guilty of extreme negligence, or gross mismanagement, they should arrive safely at the place of their destination. In a very few instances, indeed, have we heard of irregularity in their transmission, within the last six or seven years: but it seems that one case has occurred, that calls for investigation and exposure.

There are two subscribers to the work in the village of Geneva, New-York. For several months, we learn, they received their numbers regularly. But during the last half year *none came to hand!* We know that those numbers which thus did not reach their destination were as properly mailed as others that were duly received at the offices to which they were directed. The cause of their miscarriage is, therefore, somewhat mysterious. And we hereby request the postmaster at Geneva, to assist us in making the necessary examination, in order to oblige those who have business with his office, and also that no imputation may be charged against himself, for acting in violation of his duty. Further we say not—at present.

THE SURPLUS REVENUE.

From the Report of the Secretary of the Treasury, it appears that, on the 2d of January next, the whole debt of the United States will amount to but twenty-four millions of dollars. With the facilities at command the government may extinguish this debt in the course of a few months; and it is more than probable that it will be done. A question hence arises: "What disposition should be made of the *surplus revenue*, after that period?"

The revenue, for the year 1832, is estimated at \$30,100,000—the expenditures for the same year, it is supposed, will not much exceed \$13,365,202, for all objects exclusive of the public debt. Thus, it will be perceived that when this debt shall be liquidated, a considerable reduction must be made in the annual revenue, or a large sum will accumulate in the treasury, if no new appropriation be made.

Some of our contemporaries have suggested various plans for employing or reducing the surplus here anticipated. The following paragraph, from the *New-York American*, presents an interesting view of the subject. Speaking of the proposition of the Secretary of the Treasury, to sell the public lands to the States in which they are respectively located, and distribute the proceeds among the several States of the Union, the editor observes:—

"There is an appropriation of these public lands we would greatly prefer to that suggested by Mr. McLane. It is that proposed by Mr. Rufus King in the latest act of his Senatorial career. Faithful to the last to those principles which, at the outset of his political life, led him to mark his desire for the extinction of slavery in this Republic, by urging successfully the adoption of that clause in the ordinance for the government of the Northwestern territory, which inhibited slavery there, he submitted a resolution, that the proceeds of the public lands, after the extinguishment of the debt—should be applied to the purchase, *with the consent of the States wherein they might be owned*, of slaves, and to their transportation out of the United States. At that time the proposition was, by Southern men, treated—incredible as already it appears—mad and monstrous as hereafter it will more strikingly appear—as a *firebrand*; and we of the free States, who suffer not from the curse and crime of slavery, but who, in zealous friendship and affection for our less fortunate fellow-citizens of the slave States, were willing to give up all our share of a common treasure in order to enable them at their own time and in their own way—but mainly at our cost—to rid themselves without too great a sacrifice, of what constitutes their weakness, their poverty and their shame,—we were treated as fanatics and incendiaries!—Yet this proposition would we gladly see renewed; and the time having arrived when the debt is provided for, we would say to the slave States, take the whole proceeds of the public domain, parcel it out in your own way, by your own commissioners, among yourselves, on the sole condition that within a stipulated period—be it longer or be it shorter, but irrevocably stipulated—slavery shall no longer mar the symmetry nor contradict the principles of our glorious Republic."

So anxious are we for the extinction of that "supreme curse," the system of slavery, we hail this proposition with pleasure. Should it be "*irrevocably stipulated*," that slavery must cease to exist within a given period, not too far distant, the slaves might with propriety be purchased, *for the express purpose of emancipation*: but without *such positive stipulation*, the measure would have the ultimate effect of *increasing the foreign slave trade*, to an indefinite extent. It is believed that the vacuum created in the colored population of the U. S. by *African colonization*, is now more than filled by the clandestine introduction of

slaves from Africa, via Cuba, &c. We recollect meeting, some time since, with the following paragraph from the *New-York Whig*. If the sole object had been to encourage the breeding of slaves in the northern and western slave states, and the extension of the African slave trade, the project were the best that could have been devised! O that our statesmen and moral reformers would take the pains to think and reflect a little! We repeat, let the government pay any reasonable sum (in the way of compromise) for the slaves, upon the express condition that ALL shall CERTAINLY be emancipated in due time;—but never sanction the principle that man can be rightfully considered the property of man, by the purchase of a single one, without this 'IRREVOCABLE STIPULATION.'

"Our Statesmen are in just apprehension of the danger of an overwhelming treasury. The tariff will be moderated to meet the exigency with all possible despatch; but then the prosperity of our commerce is so great, that with a small levy upon those commodities, which our independence as a nation requires us to fabricate, our revenues will exceed our expenditures in a few short years. In the mean time, thinking what we shall do with the surplus, let us consider the propriety and utility of laying it out for buying at the market price, of such as are willing to sell, their bond servants, and colonizing them in Africa. If the whole people will agree to it, we see no objection to the plan: and being of those who in this matter will pay money, and receive none, we begin by proposing it for consideration."

LOUISIANA.

The governor of Louisiana, it appears, became so much alarmed at certain measures lately adopted in Virginia, for the banishment of some of the slaves suspected of being concerned in the Southampton insurrection, that he called an extra meeting of the Legislature, principally with the view of, *reverting their introduction into that State*. He complains bitterly of this act of Virginia, in his message, and says she "condemns her slaves who have assisted in scenes of pillage and murder, to go, without the possibility of their being recognized, and to carry into neighboring States the contagion of their crimes." This is, indeed, quite as bad as the circulating of "incendiary publications" among our slaveholding brethren; and every Virginian, so offending, should be prosecuted for a misdemeanor (a "libel," or something) and demanded from the Executive, to be tried and punished by the laws of Louisiana! But governor Roman should recollect that the authorities in Virginia have adopted this plan in order to avoid the sacrifice of "PROPERTY." It would cost them too much, to hang, or send to the penitentiary, every slave they now wish to get out of the State. Like the good "republicans" of Louisiana, they wish to hold on to their human "property," body and soul, while life shall last, or they get the value thereof. Flert being so much congeniality of sen-

timent among them, on this subject, slaveholders should treat each other more civilly.—At least, they should be cautious how they use such expressions as to furnish those "madmen," the philanthropists, with additional reasons for doubting their honesty.

His excellency adverts to the inutility of measures heretofore adopted for preventing the introduction of slaves, accused of crimes, into that State.* He observes: "The total prohibition of introducing slaves into this State, during a certain number of years, [it should be indefinitely, as the cause of the evil will continue to operate while slavery exists,] appears alone, to me, to be the only method of avoiding the danger with which we are threatened."†

But it appears that the members of the Legislature were not prepared to go the length of this recommendation. They passed an act, prohibiting the introduction of slaves into that state, *except by persons emigrating thereto for the purpose of residence, and by citizens for their own use and service*, provided that in the latter case they shall not be procured from the States of Mississippi or Alabama, or from the Territories of Florida and Arkansas, and provided also that in neither case shall they be sold, mortgaged, or loaned, for five years after their introduction. [Yet they may purchase any they please in Tennessee, or Kentucky, a few hours' excursion, in a steam-boat, up the Mississippi River.] All slaves, introduced contrary to these provisions, are to be made free and removed from the State. The penalty for a violation of this clause (*when it can be proven*!) is \$500 to \$1,000 for each slave, with costs of prosecution, and imprisonment until paid. The penalty for removing beyond the limits of the State any

* And well he may begin to see their inutility. It is stated that from the 16th to the 22d of Oct. 513 Slaves were imported into New-Orleans; and it was feared 12 or 15,000 would be imported before the Legislature could interfere.

† General Dupre, in some remarks upon this subject, addressed to the Legislature of that State a year or two since, goes further and observes: "It seems to me that one great and important step to the attainment of so desirable an object, would be the entire prohibition of the further introduction of slaves into this state. By partial returns of the census now taken by the officers of the United States, we are enabled to ascertain the vast disparity in numbers between the white and black population, a disparity too great to be viewed with indifference or inattention by those who are intrusted with the preservation of the peace and security of the public. The annual supply is gradually pouring in, and scarce a ship arrives from the slave-holding states that does not come freighted with a living cargo of vice and crime, to be disgorged upon our shore and incorporated into our domestic establishments. If this continual and growing evil be not a fair and proper ground for legislative interference, then I have formed a very erroneous opinion of what would contribute to the security or the best interest of the state."

slave, thus freed, is a fine of \$1,000, and five years' imprisonment at hard labor. All slaves brought for sale, and remaining unsold at the time of the passage of this act, are to be immediately removed from the State, under a penalty of \$20 per day, for each slave not thus removed.* Those now on their way to that market, must be removed in five days after their arrival.

We truly rejoice to perceive that the evils connected with the slave system have thus been so far discovered, as to induce the legislators of Louisiana to do something to check their extension.—But we feel assured that every measure, yet adopted, will prove insufficient to accomplish the object they have in view. It is merely like administering anodynes to a patient, whose disease is of a malignant and dangerous character. It is much to be regretted that statesmen are so short sighted as to be insensible of the fact, that while the MARKET for slaves exist, they will be introduced, in spite of all the laws prohibiting it that can be enacted. In short, *nothing but the ABOLITION OF SLAVERY will put an end to the slave traffic, FOREIGN OR DOMESTIC.*

We subjoin the following extract from a law of Louisiana, now in force, relative to free colored persons and slaves. Awful, indeed, must be the prospects of a people who are wont to adopt measures of such extreme severity—measures so incompatible with their republican and christian professions! The desires and exertions of all good men should be directed to the spread of that light among them, by which they may see that a different course of proceeding would redound more to their permanent peace and safety.

Be it enacted, etc. "That whoever shall write, print, publish, or distribute any thing having a tendency to produce discontent among the free colored population of the state, or insubordination among the slaves therein, shall on conviction thereof before any court of competent jurisdiction, be sentenced to imprisonment at hard labor for life or suffer death, at the discretion of the court.

"Sec. 2d. That whosoever shall make use of language, in any public discourse, from the bar, the bench, the pulpit, or in any other place whatsoever, shall make use of language in private discourses, or shall make use of signs or actions, having a tendency to produce discontent among the free colored population of this state, or to excite insubordination, or whoever knowingly be instrumental in bringing into this state, any paper, pamphlet or book, having such a tendency as aforesaid, shall on conviction thereof, before any court of competent jurisdiction, suffer imprisonment at hard labor, not less than three years nor more than twenty-one years, or death, at the discretion of the court.

"Sec. 3d. That all persons who shall teach, or permit or cause to be taught, any slave in this state to read or write, shall on conviction thereof

before any court of competent jurisdiction, be imprisoned not less than one month nor more than twelve months."

MEXICO AND THE UNITED STATES.

(Concluded from page 103.)

So much evidence was exhibited of a disposition, in this country, to obtain the territory alluded to, not only by treaty, but also by inciting the emigrants from these states to revolt, (when a pretext would have been found to take possession, in the expected inability of the Mexican government to quiet the tumult,) that a law was passed by the Mexican Congress, on the 6th of April, 1830, prohibiting our citizens from settling there in future.* Several grants of land, made by the local authorities and not yet confirmed by the general government, were thus annulled; and much disappointment was felt by many who had even entered into speculations with honest views. The measure was susceptible of the clearest justification, however, upon the popular principle of self-preservation. The following is an extract from the law, aforesaid, which particularly alludes to the prohibition:—

"Article 11.—In virtue of the authority which has been reserved by the general congress to itself, by art. 7th of the law of the 18th of August, 1824, all foreigners, whose country is bounded on said state and territory of the federation, (i. e. the state of *Cuahuila and Texas, and the territory of New Mexico,*) shall be prohibited from settling within the said state and territory, in consequence of which all the contracts that have not taken effect, and are opposed to this law, shall be suspended."

Thus, it will be perceived that inordinate avarice and despotic ambition overleaped the bounds of prudence, and completely foiled its own intentions, in this instance. The subject was one of such momentous import—the object in view was so intrinsically valuable—that the pursuers were blinded by the splendor of its dazzling glare,—and, contemning the counsels of both moderation and justice, they dared the precipice, from which they fell to rise no more! Though the Mexican government is desirous to encourage the emigration and settlement of *all other* industrious and worthy persons there, the *white* citizens of this republic are now denied the privileges once offered them, and viewed more in the light of enemies than friends. To give some idea of the antipathy

* This disposition prevailed so generally throughout the slave states, in 1830, that the electors of one district in Mississippi put the following, among other interrogatories, to their candidates for Congress:—

"Your opinion of the acquisition of Texas, and how—whether by force or treaty—and whether the law preventing the emigration of Americans, is not evidence of apprehension that that province wishes to secede from the Mexican government—and whether, if requested, we ought to give the seceder military assistance—and what would be the effect of the acquisition of Texas upon the planting interest of the southwest."

*It is stated that, at the date of our last accounts, 1000 slaves were on hand, unsold, in the city of New Orleans. We hope our slave trading gentry will realize some disappointments now.

which then prevailed against us, and no doubt still exists among them, we insert an extract from a paper laid before the Mexican Congress, in secret session, by *Don Lucas Alamán*, the present Secretary of State, a short time previous to the enactment of the law above mentioned. This extract is merely an enumeration of grievances—a sort of text-book, upon which their subsequent legislation was an ample commentary. The whole paper is ably drawn up. The author calls upon the nation to assume a firm attitude, and assures the representatives that the executive will sustain them in the measures thus recommended, both in diplomatic discussions and with military force; the honor of the republic and the integrity of its territory being threatened. We, have only room for the following:—

“The Americans commence by introducing themselves into the territory which they covet on pretence of commercial negotiations, or of the establishment of colonies, with or without the assent of the Government to which it belongs.—These colonies grow, multiply, become the predominant party in the population; and as soon as a support is found in this manner, they begin to set up rights which it is impossible to sustain in a serious discussion, and to bring forward ridiculous pretensions, founded upon historical facts which are admitted by nobody, such as *Lavalle's Voyages*, now known to be a falsehood, but which serves as a support, at this time, for their claim to Texas. These extravagant opinions are, for the first time, presented to the world by unknown writers; and the labor which is employed by others in offering proofs and reasons, is spent by them in repetitions and multiplied allegation, for the purpose of drawing the attention of their fellow-citizens, not upon the justice of the proposition, but upon the advantages and interests to be obtained or subverted by their admission.

“Their machinations in the country they wish to acquire, are then brought to light by the appearance of explorers, some of whom settle on the soil, alleging that their presence does not affect the question of the right of sovereignty or possession to the land. These pioneers excite, by degrees, movements which disturb the political state of the country in dispute; and then follow discontents and dissatisfaction calculated to fatigue the patience of the legitimate owner, and to diminish the usefulness of the administration and of the exercise of authority. When things have come to this pass, which is precisely the present state of things in Texas, the diplomatic management commences. The inquietude they have excited in the territory in dispute, the interests of the colonists therein established, the insurrection of adventurers and savages instigated by them, and the pertinacity with which the opinion is set up as to their right of possession, become the subjects of notes full of expressions of justice and moderation, until, with the aid of other incidents which are never wanting in the course of diplomatic relations, the desired end is attained of concluding an arrangement, onerous for one party as it is advantageous to the other. Sometimes more direct means are resorted to, and taking the advantage of the enfeebled state or domestic difficulties of the possessor of the soil, they proceed upon the most extraordinary pretences to make themselves master of the country, as was the case in

the Floridas, leaving the question to be decided afterwards as to the legality of the possession, which force alone could take from them.

“It has been said further, that when the United States of the North have succeeded in giving the predominance to the colonists introduced into the countries they had in view, they set up rights, and bring forward pretensions founded upon disputed historical facts, availing themselves generally, for the purpose, of some critical conjuncture to which they suppose that the attention of Government must be directed. This policy, which has produced good results to them, they have commenced carrying into effect with respect to Texas. The public prints in those states, including those which are more immediately under the influence of their government, are engaged in discussing the right they imagine they have to the country as far as the Rio Bravo. Handbills are printed on the same subject, and thrown into general circulation, whose object is to persuade and convince the people of the utility and expediency of the meditated project. Some of them have said that Providence had marked out Rio Bravo as the natural boundary of those states, which has induced an English writer to reproach them with an attempt to make Providence the author of their usurpations: but what is most remarkable, is, that they have commenced that discussion precisely at the same time they saw us engaged in repelling the Spanish invasion, believing that our attention would, for a long time, be thereby withdrawn from other things. The government besides is informed, from a source worthy of confidence, that the subject of Texas is going to be taken up at Washington—that if the President has omitted to mention it in his Message, it was in order that it might originate in Congress under a more popular aspect; and that with the same view, a 50 gun frigate, the *Brandywine*, will soon sail for our coast, with a few others, to be fitted out by the Cabinet of Washington.”

About the period that this excitement was raised in Mexico, it would seem the unprincipled ambition of the party in the U. S. headed by the notorious T. H. Benton, (a second *Burr*, in his views of personal aggrandizement,) attracted the attention and severe animadversion of the British public. A debate incidentally occurred in the H. of Commons, in which the celebrated Mr. Huskisson took a leading part, that manifested the liveliest interest in the welfare, the integrity, and the independence of the Mexican Republic. We have not room for any of the speeches delivered upon this occasion; but we copy the following allusion to the discussion, from the London “*Times*,” with the remarks of the editor of that Journal. From these remarks which, we must consider, are in strict accordance with the tone of public sentiment in Great Britain, it would appear a rather hazardous enterprise, for our slavites, to attempt the acquisition of Texas *per force*;—and there are many, among our colored neighbours, who are a full match for Col. Benton and his coadjutors, in diplomacy. The grand project was, therefore, suffered to rest—at least for a time.

“Mr. Huskisson, in presenting the Liverpool petition on the subject of our relations with Spain and Mexico, in the course of last night, urged with great force the propriety of preventing Spain from

making further attacks from the side of Cuba, on the now liberated Republic of Mexico.

There was a further subject, and one of extreme importance, discussed by Mr. Huskisson in the course of his speech—we mean the general prevalence of an opinion that the United States covet a fine province of Mexico, called Texas, and are disposed to have recourse to violence, if necessary, for the purpose of getting it into their hands. The province of Texas extends southwards from the United States along the coast of Mexico, and as such, the seizure of it by the former power could not be a matter of perfect indifference to Great Britain. The possession of the Floridas by the United States has long since given rational cause of uneasiness to England, from regard to the safety of our West India Islands; and we agree with Mr. Huskisson, that when the Government of Washington intimated its repugnance to seeing Cuba transferred from the feeble Ferdinand to the vigorous grasp of George IV., the United States should have been informed, that if Cuba were to continue permanently Spanish, so Texas, and in general the whole shore along the Gulf, should enure to the Mexican republic.

The references made by the Right Hon. Gentleman to communications, official as well as private, from the late Mr. Jefferson, descriptive of the eager and deep rooted longings of the American statesmen for slices of Mexico, and above all things, for the island of Cuba, will not, we are sure, be lost upon the memory of His Majesty's Government in its future transactions with the Spanish Cabinet, with that of Mexico, and of the United States. With Spain we have a defensive alliance, ready made and consolidated by the most obvious interest, to prevent Cuba from falling a prey to the systematic aggrandizement of the United States. With Mexico, again, we are equally identified in resistance to the attempts of the same States upon Texas. With the United States themselves we have no relation but that of commercial intercourse so long as they will suffer it, and of forbearance on other points so long as our patience may not be too severely provoked."

BRAZIL—"GOING, GOING!"

The *United States* will be the last foothold of the "accursed system," on the American Continent. The remnant of Portuguese power is fast waning in *Brazil*,—and that fine country will soon be on a footing with the rest of the *Southern American Republics*, "**FREE AND INDEPENDENT**"—not merely *by name*, as our boastful, hypocritical, and tyrannical government is—but, **CONSISTENTLY SO**.

We give the following items of intelligence, without further comment. The reader will perceive that the *heavings of the great moral and political volcano* have excited a little consternation among those who had nothing to do but *make money and live easy* upon the sweat, and tears, and blood, of their fellow men and women.

A letter from an officer, on board the *Potomac*, in the harbor of Rio Janeiro, to a gentleman in N. York, dated Oct. 23d, says: "You may have heard of the insurrection of the blacks here, on the island *Cobras*; there is no doubt it was their intention to take possession of Rio. They fired upon it, and under cover of the smoke hoped to

gain their object. But the disturbance was soon quelled."

Another letter from Rio, dated Oct. 9th, states as follows:—

"There is a wonderful excitement in town, owing to a discovery of deposits of arms; and information being given to the authorities of a desperate attempt being contemplated by the mulattoes to overthrow the government."

The "General Assembly" of Brazil are endeavoring to remodel their form of government.—They had, at the last dates, a proposition under consideration to call it a "Federative Monarchy," and give it limited powers. *But this will not be sufficient.* They must proceed with the **SPIRIT OF THE AGE**—establish a *Republic*, and abolish *Slavery*. Nothing else will do.

It will be perceived, by the interesting article which follows, that the citizens of Virginia are at length beginning to awake to a true sense of their situation as it regards the moral blight to which their state is subjected, through the accursed system of Negro Slavery—and are becoming feelingly alive to the great necessity there is that some efficient mean of getting rid of the evil with which they are afflicted should be immediately devised. We trust the enlightened and philanthropic inhabitants of that commonwealth will leave no effort unassayed to accomplish the object for which they have set out. Humanity, as well as the interests of the people, imperiously requires that the business of emancipation should not now be suffered to rest a moment. We copy from the *N. Y. Whig*:

LOUNDON COUNTY, VIRGINIA. Nothing foreign or domestic has lately fallen under our notice, more deeply interesting to the hopes we form of our country's glory, than the meeting at Leesburg, Loudon Co., Va., 17th December, respecting the coloured population. The Mayor presided in the meeting; the most influential citizens took part in it. Their resolutions offer sympathy to the Southampton County mourners, and deliverance from the dangerous cause of their mourning, by the gradual emancipation and removal of the colored mass. We quote the 4th resolution.

"4th. Resolved, As the opinion of this meeting, that a gradual emancipation and removal of the Slaves of the commonwealth is practicable; and that, upon this assumption, the continuation of slavery is forbidden by the true policy of Virginia, repugnant to her political theory and christian professions, and an opprobrium to our ancient and renowned dominion."

They adopted a memorial to the General Assembly of Virginia, which takes three things for proved:

1. That the labour of slaves, in a community like ours, is the most expensive that can be used.
2. Slavery tends to lay waste the region in which it subsists.
3. It fills with inquietude the bosoms of those who employ it.

We quote from the memorial.

"Is not all this literally and mournfully true? A sense of the common interest, a love of peace, the sentiment of security for all that is dear to the heart of social man, combine to adjure Virginians to make a great exertion, a becoming sacrifice, to deliver their soil from an evil, serious now, terri-

ble in prospect.—It is most clear, then, that the safety of individuals calls aloud for energetic but prudent measures, having for their objects the ultimate extinction of involuntary servitude, and the removal of the race which is irreconcilably antagonistic to ours."

"To complain of public evils, which are remediable, is the part of children; to remove them, that of men:" and they pledge themselves to a cordial co-operation in this great work.

This generous spirit is further discovered in the correspondent of the *Richmond Whig*, 2d Jan., under the signature of *A Political Economist*. Believing his friends to be irreconcilably opposed to disbursing the surplus revenue of the U. S. for this purpose, he proposes to the state to buy its resident slaves, as fast as they attain the age of sixteen, at an average price of \$200. The necessary means are to be procured by creating a stock. To pay the interest and principal of this stock, the writer proposes to hire out the slaves at the rate of thirty-five dollars each *per annum*.—At this moderate price, their attendance in sickness, and daily support, will be required in the bargain; and in ten years, that is when the slaves are twenty-six years old, they will have repaid the state their purchase money, and the annual interest upon it, besides a surplus sufficient to pay their passage to Africa, and more.

But could the State hire them out, so many, at this price? The correspondent of the *Richmond Whig* says: "By embarking in a System of Internal Improvement, upon a large scale, which Virginia *must* do, or sink into insignificance, she can in a great degree, control the price of this species of labor." This is better and better. In twenty years, were the proposed course adopted, the surviving slaves of Virginia would not number 50,000. Speed the work. "To complain of evils that are remediable, is the part of children; to remove them, that of men."

The following Resolutions have been submitted for consideration in the Virginia Legislature.—We have not yet learned their fate.

Resolved, That it is expedient, as early as possible, with their assent, to remove the Free Negroes and Mulattoes, from this Commonwealth.

Resolved, That the Colony now established at Liberia, on the coast of Africa, presents the most desirable Territory to which the said Free Negroes and Mulattoes shall be transported.

Resolved, That this State will annually appropriate the sum of \$100,000 towards defraying the costs of transportation of said Free Negroes and Mulattoes to the coast of Africa; which sum shall be raised by a tax upon land, slaves, and other property now declared taxable by law.

Resolved, That it is expedient to constitute a Board, which shall have authority to draw for such sums as may be necessary for the purposes aforesaid; whose duty it shall be to select from among such as may present themselves as candidates for emigration, under the limitations hereafter mentioned, and to do all other acts and things properly appertaining to such Board.

Resolved, That for the purposes herein contemplated, the State of Virginia shall be laid off in sections, corresponding with the divisions established by the constitution of the Commonwealth;—that is to say ———, and it shall be made the duty of the said Board to make a fair and equal annual appropriation of the fund before mentioned, for the relief of the several divisions of the State, according to the number of Free Negroes and Mulattoes in each.

Resolved, As an inducement to emigrate, each emigrant shall be provided, at the public expense, with agricultural and planting implements, clothing, and other necessary articles, not exceeding in value ——— dollars.

THE PETERSBURG OUTRAGE.

We have had an article on hand, for more than two months, relating to the outrageous treatment of H. D. Robinson, at Petersburg, Virginia. Its great length has induced us to postpone a general notice of it, though it was briefly adverted to in a previous number of this work. We had determined to take copious extracts from it; but, our limits are so narrow that we are compelled to condense it as much as possible.

Robinson, we understand, is an Englishman.—He was engaged in vending books, pamphlets, &c. when the Southampton insurrection occurred. Upon the spreading of an alarming story that 500 armed blacks were on the road towards Petersburg, about 11 o'clock at night, he marched, with others, to guard a bridge at the edge of the town. After the panic had subsided, he took occasion to remark, in the presence of some rank slavites and others, that "the blacks, as men, were entitled to their freedom, and ought to be emancipated." This roused the angry tyrannical feelings of some who heard it; and the next morning, about 6 o'clock, he was informed that a number of persons had determined to *mob him*, for the expression of his opinions. He was advised to leave town immediately, as it was thought his life was in danger. He made arrangements, accordingly, and engaged his passage, in the stage, to Richmond. Before the stage had proceeded beyond the limits of the town, a party of 15 or 20 men assembled and stationed themselves in the road, to intercept him on the way. Having received some intimation of their intentions, he left the stage, and went to the house of a friend, where he was admitted, and the doors were locked. A mob soon collected in the street, and demanded entrance. On being refused, they forced the doors, and dragged him from an upper room, where he had retired and armed himself, though upon reflection, he made no resistance. The civil authorities were applied to, for protection, *but refused to interfere!* Being now completely in the hands of the mob, they first led him towards the bridge, at the extremity of the town, then to a wood, where they *stripped off his clothing and most savagely WHIPPED HIM, until their fiend-like rage was satiated!!!* It was then proposed to *tar and feather him*; but some of them thought they had sufficiently wreaked their vengeance upon him, and interceded for his release from further punishment. He was then permitted to depart, and ordered to take the road to Richmond. The heroes of mobocracy drew a line across the road with a stick, and told him that if ever he

should dare to cross that mark, "it would fare *worsen*" with him.

Having now got rid of his ferocious assailants, he travelled on as well as he could, and arrived at Richmond in the evening. The hot sun, poured down its fervid rays upon his lacerated back, and his boots blistered his feet, insomuch that he suffered greatly on the way. From Richmond, he took passage in a vessel, bound for New-York, which place he reached in a few days, still severely afflicted in consequence of his savage maltreatment.

The intelligent philanthropic reader will make his own comments upon this instance of lawless outrage. *These* are the sort of beings to whose *cruel* "tender mercies" thousands of defenceless Africans—and *Americans*—are unconditionally committed! * May every patriot rouse—may every friend of humanity rouse—may every professor of the christian religion rouse—may every virtuous human being, without distinction of name, sex, or age, AROUSE from their slumber of apathy, and put an end to that barbarous, soul corrupting SYSTEM, whose fruits are so destructive to the morals and virtue of those who partake of them.

ANOTHER ABOMINABLE ASSAULT !!

The following extract of a letter to the editor of the Boston Liberator, from a gentleman in Macon, Georgia, shows something of the *temper* prevailing in that section of country. The writer is correct in his opinion of the corruption of apostate yankee republicans. Among the most virulent advocates of slavery in *Missouri*, during the great contest of 1819—'20, there were, to our knowledge, a goodly number of the *bastard sons* of New-England. Many of them set out, in early life, and roam the world, with the *sole view* of "making fortunes." Money is their object, and money is their *God*.—And not a few of them would just as soon excoriate the back of a trembling slave, or sell a free man or woman, as to measure off a yard of tape, or puff a lighted cigar!

"Macon, (Geo.) Nov. 16th, 1831.

"DEAR SIR—I regret to inform you, that our mutual friend, Mr. John Lamb, got into a difficulty last evening, in consequence of receiving your laudable paper. A mob of unprincipled vagabonds assembled around his house, and violently took him out, and tarred and feathered

* But few of the scoundrels concerned in this abominable transaction, were known to the gentleman thus wantonly abused; but among them he recognized the following, whose names, he wishes recorded, that they may be handed down to posterity, as the infamous violators of law and justice. They are: Joseph Mason, David Cross, Doctor Cox, Thomas Cogbill, — Gibbon, — Gallagher, Thomas Stroud. The last is said to be a *pious professor* of religion!—yet he was very active in urging on the rest,—saying to the villain wielding the whip, "*lay it well on him!*"

him! They then poured oil on his head, and set fire to it!! They next carried him on a rail to the river and ducked him!! And then returned with him to a post near Darraugh and Simms' Tavern, and whipped him!! They are now preparing your effigy, with the determination to burn it.

"I blush for my native state, to think that such a spirit of opposition and bitterness should pervade our community; but I can truly say that northern men who reside among us, are more violent against the Liberator, than our native Georgians."

FLOGGING FEMALE SLAVES.

This is a "*delicate*" topic! The editor of the Genius of Universal Emancipation once found himself in a "*dilemma*" for having published something about it! Two braggadocios came, more than thirty miles, to bid him retract in what had been said and done. They requested an audience in a *private room*. Not knowing either the men or their errand, it was granted. One of them, who considered himself *aggrieved*, drew weapons, stormed and swore:—and, when the fit was over, sneaked out of town, with *more haste* than he came in!

A perusal of the following, revived the remembrance of the above mentioned circumstance.—The substance of the story is from the New-York Spectator.

By the brig Eliza and Abby, Jamaica papers have been received to the 30th Nov. inclusive.—A debate took place in the House of Assembly on the 22d, on a proposition to abolish the flogging of female slaves, which led to severe personal remarks between Mr. Berry and Mr. Beaumont.—A duel ensued. Mr. Beaumont twice received his antagonist's fire without returning it; upon which they separated.

DIVISION OF VIRGINIA.

It is said that the question of dividing the State of Virginia into two separate Commonwealths, has lately been revived in the *Lexington Intelligencer*, and other papers. We presume that the inhabitants of *Western Virginia* will never rest until they free themselves from the misrule of Negro Barons, and cleanse their skirts of the crimson stain of African Slavery. Late events have, no doubt, presented to their minds this horrible evil, in its most glaring colors; and that section of the State contains men of the brightest talents—disciples of Washington and Jefferson—hosts in themselves—warm advocates of Freedom, and enlightened politicians. It is ardently to be hoped that this contemplated project may speedily succeed, if measures for the abolition of slavery, now in contemplation, fail. We shall then have, at least, another bright star in the galaxy of FREE STATES, on this portion of the North American Continent.

WEST INDIAN EMANCIPATION.

By a recent arrival from Jamaica, at New-York, advices were received, relative to the proceedings on the subject of the abolition of slavery. The "Slave Law" was to go into effect on the 1st of November. The *Jamaica Courier* concludes an article on the subject with the following remark:—

"If the Slave Law, as far as it is applicable to the present state of our peasantry, is really defective, let it be immediately amended; but let the government of the Mother Country know that to this extent shall we go and no further, as some limit ought to be fixed to the demands made upon us, or at all events, until the question of compensation is finally settled:—this once fixed, the colonists will be eager and willing to grant every immunity to those who are the objects of such mock philanthropy and consideration."

So! after all their blustering, the petty tyrants of Jamaica are willing to agree to the demands of Government, and emancipate their slaves, *provided*—they shall be **PAID FOR THEM!** Here is a wonderful "backing out." How long is it since they absolutely refused to *permit* the government to interfere at all? What has become of the *threat* to transfer their allegiance to the U. S. in case they were not left in the unmolested enjoyment of their slave "property?" Here we have another evidence of the certainty of success, in case of *perseverance* in a righteous cause.

An interesting debate occurred in the British House of Commons, on the 17th of August, respecting the recent emancipation of the "crown slaves," in the colonies of that empire. The following is all we have room for now.

HOUSE OF COMMONS, Aug. 17.

Mr. Burge wished to know whether the government had taken pains to obtain full information on the subject before they sent out the order to emancipate the crown slaves; and whether they had adopted measures to provide for these slaves before these orders were dispatched?

Lord Howick said, that before the orders were sent out to emancipate these slaves, the government had taken the best information on this subject; and these orders were not sent out till such information was fully considered. Besides this, he could assure the Hon. gentleman that all the necessary precautions had been taken by the government to provide for those slaves. He could not let this opportunity pass without reading an extract from a letter written by the Governor of Antigua. That letter stated, that during the five months since the Crown slaves had been set at liberty, there had been no complaint of their conduct,—(hear, hear;)—none had made application for relief on account of their poverty—(hear, hear;)—but they were all industriously occupied in providing for themselves. (Hear, hear.) That was the report made by the Governor of Antigua of 371 slaves who were suddenly emancipated.—There were now to be emancipated only 36 in number, and they were creoles. He asked the house whether there was any danger that these 36 creoles would create any embarrassment when 371 negroes had occasioned none whatever?—(Hear, hear.)

Mr. Burge hoped that the government, before

they adopted any decisive measures, would have some communications with those who possessed the best means of information on the subject, and those who had the deepest interests in the welfare of the colonies.

Mr. Hume said, that the Noble Lord had made a statement, the substance of which he had himself put to the house about ten years ago; namely, that those slaves when emancipated, would provide for themselves. He was glad that government were at last convinced of this fact, and he hoped that they would act upon their own knowledge. He offered them his best thanks for what they had done, and he hoped they would persevere in the same course they had adopted.

REPUBLIC OF HAYTI.

The New-York Standard, of a recent date, noticing the intelligence brought by an arrival from Hayti, says:—

"We learn with pleasure that the measures adopted by the French Consul, commissioned to settle the affairs of Hayti and France, have not been approved by his government, and that the pecuniary indemnity required from Hayti is admitted to have been too great for their resources."

What will the enemies of the Haytiens do now? No war yet with the French! Sad, sad news, this! "I guess," as "brother Jonathan" would say, better let them "Free Negroes" have their own way. They'll "drive through Creation, without hittin' both sides" oftener than other folks!

Some of the owners of sugar estates, we learn, are making considerable improvements; and the culture of the cane will, no doubt, soon be greatly extended in that fine island. We saw the following notice in a newspaper some months since. The experiment must have been highly interesting.

"General Lerebours [probably Gen. Labau] has introduced on his plantation of Chateaublond, in the plain of Cul de Sac, a steam mill for sugar canes, put up under the direction of Mr. McKellar, a mechanical engineer. Its operation was tested on the 11th, in the presence of a number of anxious spectators, who were doubtful of its succeeding, but were agreeably disappointed. According to an accurate calculation, in less than 11 hours, 5700 gallons were expressed."

Would it not be advisable for our southern colored people to reflect on the advantages held out to those who will migrate thither? Every reasonable encouragement will be given to orderly and industrious emigrants, by both government and people; and in no part of the world could they, with industry and economy, live more free and independent,—or, with temperance and prudence, enjoy a greater share of health and comfort.

ANOTHER "ENTHUSIAST."

Our friend, Dennison, of the *Stonington Phoenix*,* has caught a "live coal" from the altar of Universal Emancipation. He is becoming almost

* Since writing the above, we learn that he has assumed the editorial charge of a new work, entitled the "Herald of Peace," at Norwich, Connecticut. Success attend him!

an *enthusiastic* as he *should* be. Some of the "yan-dee" boys may be a little too full of fire,—but icy, indeed, must be that bosom which does not *burn* for the promotion of such a cause as this! A list of newly initiated coadjutors, who are now distinguishing themselves, is prepared for insertion; but (thank Heaven!) it is *too long* for our limits, this month.

DEFINITION OF THE TERM "FREEMEN."

The people of Fayetteville, North Carolina, are resolved to have a new Dictionary!—They have been *scandalized* long enough by the *latitudinarianism* of the term FREEMEN!!! Hear them!—

"A Memorial address to the legislature of this State, protesting against the right of *emancipated*, or as they are usually called *free negroes*, to vote for members of the General Assembly, and praying for the adoption of a resolution declaratory of the true meaning of the term FREEMEN, as used in the Constitution, has been prepared, agreeably to a resolution adopted by a number of citizens, at a meeting held in the Masonic Hall, on Saturday evening last,"—*Sentinel*.

THREATS, AND PERSONAL DANGER.

The editor of the *Liberator* has published sundry letters, threatening personal violence, and cautioning him to be on his guard, &c. That there are lawless wretches, who would willingly commit outrages of this nature, the editor of *this work* has also long since been convinced, even by "ocular demonstration." Many letters, couched in the most indecent and menacing language, and others, in the kindest spirit of anxious concern and friendly warning, have been received, from time to time. This is, indeed, calculated to discourage *chicken-hearted reformers*. It is a *cheap* method for bullying blackguards to vent their malignant spleen. But they must risk a little more *responsibility*, ere they succeed in their designs.—Though personal violence, of the most outrageous character, has been actually meted to the writer of this, he yet assures both friends and foes, that his resolution flags not—his spirit soars as lofty as ever. Those who embark on the stormy sea of reformation, must, first, be satisfied of the rationality and justice of their cause, and even be willing to suffer martyrdom if necessary; they will then have nothing to fear from the raging elements of human passion, prejudice, and malignity.

We copy the following extract of a letter, just received from a friend to the south, (who had subscribed for the *Genius of Universal Emancipation*), to show the sensitiveness prevailing among some even of liberal sentiments there, at this juncture. Many such letters have been received from thence, at different times, although the paper has long had an extensive circulation in that part of the Union.

"The title of your paper puts one in mind of a man who, to favor his favorite terrier, had the label, "Mad dog!" put round his neck. It cannot

travel south under such a title; nor do I recommend it to you known as its Editor to do so.—Your friends as well as yourself would be implicated.—You need not forward mine until you hear from me."

We have had the following Address, &c. on hand for some length of time, but deferred its insertion for want of room. When may we look for such patriotic decision from the statesmen of Northern America?

ADDRESS TO THE PEOPLE OF GREAT BRITAIN.

The Society for the Abolition of Slavery throughout the British dominions, earnestly request your attention to the present state of the question. The Dissolution will probably soon take place, when the great body of Electors will be strongly agitated with discussing the measure of Reform, which has divided the existing Parliament. At this crisis we entreat you, in the midst of conflict and excitement, to remember the sacred cause to which, in conjunction with ourselves, you are solemnly pledged. Upon the exertions now made, as far as human wisdom may foresee, mainly depends the continuance or extinction of that system which has so long prevailed in violation of all the principles of the British Constitution, and in subversion of all justice, outraging every feeling of humanity, and utterly repugnant to the precepts of the religion we profess to acknowledge. We pray you to rouse yourselves to strenuous, persevering and well-organized exertions; and we suggest for your consideration the following measures:—To call meetings of your Committees, and to invite to join you all who prefer humanity to oppression, truth to falsehood, freedom to slavery:—to appoint frequent periods for assembling; to form a list of all the Electors who can be properly influenced in the approaching contest, each individual answering for himself and as many more as he can bring to aid:—to make strict inquiries of every Candidate, not only whether he is decidedly favourable to the extinction of Slavery, but whether or not he will attend the Debates in Parliament when that question shall be discussed; herein taking special care not to be deceived by general professions of disapprobation of Slavery, but ascertaining that the Candidate has adopted the determination to assist in carrying through measures for its speedy annihilation. None look with greater horror on the shedding of blood, or the remotest chance of occasioning such a calamity than ourselves; but we are in our

own consciences convinced, and that after investigation the most careful and scrupulous, that from the emancipation we recommend, no risk to the safety of the white inhabitants could arise; on the contrary, we verily believe that the continuance of Slavery renders desolation and bloodshed much more probable; and that if the country does not repent of the sin of Slavery and cast it from her, it may, by the just retribution of Providence, terminate in a convulsion destructive alike of life and property.

On behalf of Candidates who are known to hold these principles, and on behalf of such Candidates only, we ask your assistance; and this assistance may be most powerfully rendered, not merely by votes, but by open and public adoption of the Candidate on these avowed grounds, by the exertion of lawful influence, by saving him time in his canvass, and by relieving him from expense in going to the poll.

We assure you, that on our part, we will not be backward in our efforts for the attainment of the same ends; and we will, from time to time, afford you all the information we may deem requisite.

In the truth and justice of our Cause we are all confident; but men must work by human means. Without strenuous efforts, the gold and combination of our interested opponents, may leave the cause without that support in Parliament which is essential to success, and so continue, for an indefinite period, sufferings indescribable and iniquity incalculable.

We solemnly conjure you to show yourselves, by your courage, energy, and perseverance, faithful in the cause of Truth and Mercy, and then, with His aid to whom all good is to be ascribed, we trust this accumulation of guilt and misery may be speedily annihilated.

Signed in behalf of the London Committee,

T. F. BUXTON,	Z. MACAULAY,
S. GURNEY,	D. WILSON,
W. WILBERFORCE,	R. WATSON,
W. SMITH,	S. LUSHINGTON.

T. CLARKSON.

RESOLUTIONS,

Unanimously adopted at a General Meeting of the Anti-Slavery Society, held at Exeter Hall, London, April 23, 1831; the Right Hon. Lord Suffield in the Chair.

1. That the object of this Meeting is the entire extinction of Negro Slavery.

2 That the time has now arrived, in

which the people of Great Britain and Ireland may give, by their votes, as they have already given by their petitions, efficacious assistance towards delivering the Negroes from the evils of Slavery, and the nation from the guilt of tolerating it; and that the address now read [*see preceding pages*] be adopted by this Meeting and circulated throughout the country.

3. That the buying, or selling, or holding of our fellow-men as slaves, is contrary to the Christian religion, and to the principles of the British constitution.

4. That, under the strongest rational conviction, fortified by the experience of all ages, that the holders of slaves are, by the very circumstances of their situation, rendered as unfit, as they have always proved themselves unwilling, to frame laws for the benefit of their bondmen, this Assembly cannot refrain from avowing their utter despair of receiving any effectual aid from the Colonists in the prosecution of their great object.

5. That this Assembly consider it incumbent on them to renew the declaration of their decided conviction, that Slavery is not merely an abuse to be mitigated, but an enormity to be suppressed; that it involves the exercise of severities on the part of the master, and the endurance of sufferings on the part of the Slave, which no laws can effectually prevent; and that to impose on the British people the involuntary support of a system so essentially iniquitous, is an injustice no longer to be endured.

6. That the experience of the last eight years has not only furnished additional evidence of the criminality and incurable inhumanity of Slavery, but has also demonstrated incontrovertibly, that it is only by the direct intervention of Parliament that any effectual remedy can be applied to this enormous evil; and that it is the unalterable determination of this Meeting to leave no lawful means unattempted for obtaining, by Parliamentary enactment, the total abolition of Slavery throughout the British Dominions.

7. That this Meeting desire the expression of their sincere regret for the unavoidable absence of His Royal Highness the Duke of Gloucester, to be respectfully conveyed to him, together with their cordial acknowledgements for the undeviating support he has uniformly given to the principles on which this Society is founded.

THOMAS PRINGLE,

Secretary.

Ladies' Repository.

Philanthropic and Literary.

PRINCIPALLY CONDUCTED BY A LADY.

ON THE USE OF FREE PRODUCE.

This is a subject to which we have already frequently adverted, yet convinced as we are of the utility of that method of opposition to slavery, we believe we cannot err in again placing it before the attention of our readers. The use of Free Produce, though it has become much more general than formerly, is still far too limited. In very many sections of our country, none except the slave cultivated articles can be procured, though many persons in such places would undoubtedly give the preference to those of a contrary character, if they could be readily obtained. This is certainly to be regretted; yet where there is sincerity and steadiness of purpose we believe that difficulties of this kind may be generally, at least in some measure, overcome. If in every neighborhood those families who are friendly to the use of free produce would unite in requesting their storekeeper to procure for them the desired articles, we should suppose self-interest, if no better motive, would induce him to oblige them. Where this arrangement cannot be made, and no other method can be fallen upon, we would earnestly advise the friends of our cause, to provide themselves with no supplies in advance, and to carefully avoid the use of superfluous articles. But, again we repeat, a little exertion is often all that is necessary to obtain the wished for object.

To such of our sex as voluntarily give the preference to the products of slave labor, we would offer a word of serious expostulation on the inconsistency of their conduct. They would doubtlessly deny any wish to perpetuate the present condition of the slaves; nay, they will probably assert that their warmest wishes are engaged in behalf of abolition, and that the most active friends of that cause do not exceed themselves, in detestation of slavery. How illy do such protestations accord with their conduct. They abhor the system of oppression, and yet contribute their money to pay the slaveholder for maintaining it! They commiserate the slave, but instead of endeavoring to afford him relief, their whole assistance is given to those who retain him in bondage! They would probably advance many arguments in their justification, but unfortunately the slaveholder makes use of equally strong, and not unfrequently the very same, reasonings in favor of his conduct. And though we would not judge harshly, and are willing to make all due allowances for the effects of education and custom, we believe that both of them are actuated by the same principle of self-interest, though perhaps under different modifications. We entreat them to

review more carefully the ground on which they are standing; to reflect on the strange impropriety of the course they are pursuing. How can they reconcile it to themselves that they, christian mothers and wives and daughters, with all the kind and gentle sympathies of woman's nature playing about their hearts, should be accessaries in supporting one of the most heinous systems of oppression ever known in the world? If an entire abstinence from the products of slave-labor is considered impracticable, certainly they ought to make use of them only when it is entirely out of their power to procure those of the other class. And surely this cannot be too much to ask of any one, in support of such a cause as the overthrow of inhumanity and the relief of wretchedness.

We have not often met with a more touching appeal (in a few words) to the hearts of Rulers, than the following. We hope it may be listened to by those who *have hearts* to feel, both for the wrongs of the oppressed, and the safety of others. It is an extract from a petition to the Legislature of Virginia, from sundry *female* inhabitants of the County of Fluvanna. We have not seen the petition, at length.

"Will the absent father's heart be at peace when, amid the hurry of public affairs, his truant thoughts return to the home of his affections, surrounded by doubtful, if not dangerous, subjects to a precarious authority? Perhaps when deeply engaged in his legislative duties, his heart may quail, and his tongue falter, with irrepressible apprehensions for the peace and safety of objects dearer than life itself.

"Such will be the trials of our posterity unless efficient measures are speedily put in operation to avert them from the unborn myriads of our native land."

It may not be inappropriate here to introduce the stanzas below. They appeared, originally, in the Albany "Argus."

DIRGE.

On the night following Sunday, August 21st, while many of the inhabitants of Southampton County, Virginia, were absent at a camp-meeting held in a neighboring district, the blacks rose upon the defenceless and unarmed, who remained at home, and sacrificed, with barbarous cruelty, between sixty and seventy victims, without discrimination of age, sex, or condition.

Wail! for the innocent,
The beautiful and fair,
The young, who perish'd in their youth,
The old in his hoary hair.

Wail! for the many hearths
And homes made desolate;
For broken hearts and sever'd ties—
The spoils of murderous hate.

Fair pass'd the Sabbath-sun
Behind the western hills:
For hymns were heard in the ancient wood,
And songs by the gushing rills.

The old man call'd his flock,
And read the living word;
And the peace of God was in his heart,
While his lips in prayer were stirr'd.
All solemnly knelt down
With meek, confiding air;
And breathed "amen," as the sire implored
For them the Great Keeper's care.

Sleep, in her folded arms,
Wrapt husband, child and wife,
And throbbing pulse, and heaving breast,
Were all that betoken'd life.

A shriek was heard by night!
The startled eye but saw
The gleaming axe, and the ear just caught
The sable fiend's hurra!

The ear heard not again;
The lid shut o'er the eye;
And only death stood sentry by
The red postern of the slain.

Morn smil'd as it was wont,
On upland, plain, and stream,
And thousand birds their matins sung
To the first awakening beam.

But woman's cheerful smile,
And man's exciting voice,
And childhood's gleeful laugh, no more
In the morning bade rejoice.

Out on the polish'd floor
Ran the ensanguin'd flood;
The babe slept on its mother's breast,
And its bruise'd lips dash'd with blood.

Upon the cold hearth stone
The unripen'd virgin lay,
Crush'd in her budding loveliness,
And dawn of her opening day.

And manhood's sturdy arm
In dust was beaten down;
From youth his boast and pride were reft,
From reverend age his crown.

Wail! for the young and fair,
And their remorseless fate,
Wail! for the merry homes laid waste,
And the bosom desolate.

VIATOR.

A NEW YEAR'S ODE.

The following is *extracted* from an article originally published in the *United States Gazette*. Its great length forbids its entire insertion. The piece is the production of no ordinary pen.

Another year! And is there in the last
Nought to forbid us hail the newly born?
Does no dark shadow lower upon the past
And throw its gloom upon the rising morn?
Ask of yon trembling Slave, who stands aghast,
Beneath his tyrant's scourge and visage stern;
Ask of yon Indian, as with silent gloom,
He looks his last upon his father's tomb.

Start'st thou, Columbia! Does the fetter's clank
Disturb thy slumbers? interrupt thy dreams?
Does Afric's groans pour forth her hovels dank
Grate on thy senses? Or has Lethe's streams
Pour'd dark oblivion round thee? Hast thou
drank

Thyself into forgetfulness? Still gleams
Before thy leaden-eye the warning past,
And art thou still in murky darkness cast!

'Tis time to rouse thee! Time all else destroys,
And sometimes breaks the fetters of the slave;
Perhaps his finger even now employs
The long forgotten, toil-worn, wretch to save.
Hayti, emerging from the gloom, enjoys
A taste of that, which God to all men gave.
Blood marked her course! Blood ever marks the
strife,
When the vast price is Liberty and Life.

God made man free; Man makes his fellow slave.
Nature abhors the crime, and by its fruit
Works out its own destruction, digs the grave
Of Slavery with a scion from its root:
Cupidity and Pride and Avarice, gave
To man the base desire; those bid him shoot
Beyond the mark, until his feeble grasp
The multiplying numbers cease to clasp.

And the rous'd tide of being from its course
Bounds unrestrain'd! Thus man in pride doth
sieve,
And captive lead the humble streamlet's force;
And feels secure: but when the lightning's blaze
Breaks on the mountains, and the hoarse
And heavy breathings of the storm betrays
The multiplying waters, can his hand
Curb the wild surge, the torrents' force withstand!

The God of Israel bared his red right arm,
And burst the bonds of Egypt. Sparta shook
Beneath the Helot's grasp; and Hayti's firm
And new-born vigor the bare sceptre struck
From her oppressors' hold. Thence springs a
germ,
Which threat'ning, warns us to beware the
shock.

Columbia view it! And e'er yet too late,
Avoid the Spartan's, or the Spaniard's fate.

A Slave! What is the *thing*, that thus we call?
In what relation stands it to its lord?
Does reason sway it? An immortal soul
Within it tremble at a haughty word?
Approach Cupidity, with all thy gall,
And Pride and Avarice, all, ye motly herd!
Is not that frame thy task doth daily break
Of human flesh and blood? Thy brother's?—
Speak!

And for what sin doth that untiring scourge
Lash him to toil? Does some black nameless
crime,

Yet unaton'd, the steady torture urge?
Or has the son of Afric, through all time,
Pour'd on his throbbing brow, its fiery surge,
And stamped it with the *guilt of hue, and clime*?
A guilty *skin* hath seized, and doth infold
His writhing body in its poison'd fold!

Say, thou pale shrinking, bloated, mass of pride,
Why dost thou shake, as tho' thy frightened soul
Would fly its prison, when the storm doth ride
In darkness round thee? Does the thunder's
roll

And the fierce flash that bids the storm divide,
Appear rebellion? Does the fearful god—
The boundary of thy dark dominion—rise
In threat'ning horror naked to thine eyes?

"Hark that loud crash! that shout! they come!
they come!

"That flash! the signal of the bloody strife!
"The thousands round, amidst the deeping gloom
"Shout to the storm, and whet the hungry
knife!

"Ah! God of mercy! ah! avert the doom!
"Save, oh! in mercy save this wretched life!"
Thou coward fool! 'tis but the tempest raves
O'er thee—in peace repose thy toil-worn slaves.

The rising sun may bid the storm disperse
 And scatter to the winds thy frantic dream;
 And thou, resuscitate, again may'st curse
 Thy tardy bondmen; bid the tiger scream
 Of their fell driver rouse them—but a worse,
 A deadlier flash may on thy eyeballs gleam!
 Another night may come, more dark, more deep,
 And seize thy spirit in its tempest's sweep.

APOLOGY FOR LADIES' ANTI-SLAVERY ASSOCIATIONS.

By the author of "*Immediate, not Gradual Abolition*," &c.

(Continued from page 112.)

No,—we are firmly persuaded that the proposition of *gradual* emancipation is a delusive phantom,—an *ignis-fatuus*, which will perpetually elude the grasp,—a forlorn hope, which has done nothing, and *will* do nothing, but deceive and disappoint its supporters.

We are now on the eve of a fresh Session of Parliament, under a new Administration. Public meetings are again convening, petitions are again preparing, to re-solicit Government to redeem its own pledge, to enforce its own decrees—short and defective as they are admitted to be. We venture to predict that the speeches *to be* made in favor of gradual emancipation will be no more eloquent in style, no more forcible in argument, no more resistless in evidence, than those that have been already made;—that the petitions *to be* presented for the accomplishment of that object, will be no more availing than those which have been already presented:—the principles of human nature justify the prediction that the anticipated speeches will be *less* eloquent, *less* forcible; that the anticipated petitions will be *less* availing.

In this unequal strife of right against might, without some fresh excitement to hope, some fresh stimulant to exertion, there must of necessity be a declension of zeal. Familiarity with objects the most revolting imperceptibly diminishes the horror with which they were at first contemplated. The most vehement indignation against injustice and cruelty, *of which we are not ourselves the victims*, if unaccompanied with vigorous resistance, will gradually subside; and vigorous resistance cannot be long maintained, unless it prove in *some* measure successful.—"*Hope deferred*,"—fruitless labor, "*makes the heart sick*,"—enfeebles its pulsations,—benumbs its sensibilities,—deadens its energies.

When will this heartless, hopeless, impracticable project of *gradual* emancipation, on which so much precious time and talent have been so unprofitable consumed,

be abandoned? When will the enemies of slavery unite in a bolder, a juster, a more auspicious enterprise,—an enterprise in which all the principles of humanity, justice, and religion may have free scope and fair play? The divine blessing can be reasonably expected upon no compromise with what is essentially evil; it will rest on no lukewarm propositions of mercy,—on no attempt to lower and accommodate the standard of righteousness to that of expediency. No mutilated offerings on the altar of duty will be accepted. The fire from heaven will consume no maimed imperfect sacrifices. To ensure divine approbation, the intention must be upright; conformity to the divine standard must be the undeviating aim, however defective the execution. The requisitions of the Gospel can be satisfied with no vain attempts for the *mitigation* and *gradual* extinction of slavery; they require the *breaking* of that anti-christian yoke—the setting of its oppressed victims free. There are awful denunciations against the sacrilege of taking away any of the words of divine revelation;—of lowering the authority, deducting from the strictness of the divine commands. The sacred injunction of our great Lawgiver, "*WHATSOEVER YE WOULD THAT MEN SHOULD DO UNTO YOU, DO YE EVEN SO UNTO THEM*," will not admit a moment's acquiescence in a law which should empower the slave to buy out his own freedom,—which should require him to pay a price for an unalienable right, to which he is not only entitled without purchase, but for the long withholding of which *HE* of all earthly claimants, is most entitled to compensation.

During the last year there has been a considerable increase of Ladies' Anti-Slavery Associations; but they must be greatly multiplied; their zeal and exertion must be greatly accelerated before they make any perceptible advances towards their ultimate object.

Success, in every enterprise, is generally proportioned to the well adapted means by which it is pursued, and to the ardour and industry with which those means are applied;—and the means *will* be well adapted—they *will* be applied with ardour and industry proportioned to the *personal* interests which is taken in their success.

Personal interest is the main-spring of all voluntary exertion; this will be vigorous or languid, persevering or intermittent, according to the strength or weak-

ness of that great regulator. The ambitious, the covetous, the worldling, and the christian, are tenacious, vigilant, persevering, and successful, according to their devotion to the respective objects of their pursuit,—*according as they feel their own interest and happiness staked upon the issue.* In the present discouraging circumstances of the Anti-Slavery contest there is nothing to justify surprise: they are the natural and necessary consequences of deficiency of *personal interest* in its successful and speedy termination. Yet we *have* a personal interest, and a very important one, in its successful and speedy termination. "No father," it has been justly said, "who wishes to preserve his son's principles, will trust him to breathe the atmosphere of slavery;—it is fatal to virtue." And are we, with the great Atlantic rolling between us, out of reach of its baneful infection? Has the long passive sufferance of the wrongs and outrages which it systematically inflicts, had no tendency to blunt our feelings and to paralyze our humanity? Have the revolting barbarities, the scenes of horror to which it is, through its faithful reporters, familiarizing our imaginations, no effect similar in kind if not in degree, to that which is occasioned by the habitual ocular observation of them?

There can be no question that the system, ever since its atrocious injustice has been so clearly demonstrated, has been *dearly* upheld. The expense of annual millions in defending it with our fleets and armies, with our bounties and protecting duties, is a cheap sacrifice compared to that of our best feelings and principles, which it is rapidly deteriorating. Let those who have been most richly endowed with these inestimable treasures, ask themselves whether they have not been robbed and spoiled of much of this precious inheritance during the last five years unsuccessful anti-slavery struggle? Let them ask themselves whether they can think or feel, speak or write about slavery, with that life and energy, that glow of christian zeal and holy indignation, with which they thought and felt, spoke and wrote about it five years ago? Let them ask themselves whether they have not experimentally felt that evil institutions corrupt good principles, as much as "evil communications corrupt good manners?"—that they can no more live under a government which obstinately, against light and conviction, upholds palpable and

acknowledged injustice, without being sensible of a withering influence, a blight upon their moral sensibility,—than a "man can touch pitch without being defiled?" The very best among us have cause to tremble for themselves as well as for their country, on account of the poisonous infection of this legalized iniquity, for as long as it exists its work of moral deterioration will never be at a stand still.

We *have* a personal interest then, and a momentous one, in the speedy extinction of slavery. It is a criminal weakness, a dangerous infatuation, which has induced so much weariness and impatience of the subject. To banish it from our thoughts will only accelerate the process of our obduration. Having once become acquainted with the dreadful extremes of moral degradation and physical wretchedness which slavery entails, we shall seek in vain to secure the undisturbed enjoyment of our own immunities by turning away from the painful contemplation of its murderous ravages, and leaving its helpless victims to their fate.

Christianity is not a voluminous code of arbitrary commands and prohibitions;—it is a system of principles, few in number, but of universal application. It requires the supreme love of God, and the love of our neighbors as ourselves. The love of our Creator and the love of our fellow-creatures are inseparably connected;—in proportion as we grow indifferent to their interests and happiness, the love of God is extinguished, and our own true happiness is extinguished with it. When we labor most assiduously for the welfare of others, we are best promoting our own:—when we become careless of their interests, we are moral suicides. All the springs of pure enjoyment are stopped in a heart incrustated with selfishness. But this is not all. By a careless insensibility to other's sufferings we incur positive evil as well as privation of good. We expose ourselves to the *personal endurance* of those very sufferings which our negligence allows, or our wilfulness inflicts;—for, "WITH WHAT MEASURE YE METE, IT SHALL BE MEASURED TO YOU AGAIN." It may be long ere we perceive the advances of this retributive justice:—but if the gospel be true, we must all feel its full weight in time or eternity. It may be long ere we have any very *alarming* perception of the advances of this retributive justice, but we may be already sensible of the rapid progress of its certain precursor

—insensibility and hardness of heart. And what greater evil can befall accountable beings, living under the bright effulgence of the Christian Revelation, richly endowed with capacities widely to reflect its beneficent rays, by a practice conformable to its divine precepts of love and universal good will? What greater evil can befall a people to whom the five talents have been committed with the certain assurance that to whom much is given of them will much be required?

(Conclusion next month.)

The Olio.

For the Genius of Universal Emancipation.

A TOUCH OF THE COMIC!

In a late number of the *Greensborough Patriot*, of N. C. is what purports to be a vision of "Wide Awake," in which he overhears the conversation between "Guzzle," an elector, fond to excess of a drop of the "O be joyful," and a candidate for the General Assembly.—Guzzle declines engaging to support the candidate, until he partakes of his whiskey, and hears his sentiments in relation to the quakers, and negroes. The candidate having discovered that Guzzle is inimical to the claims of both, proceeds to develop his political opinions.

"I have been to the legislator these two years. And last session we past more good laws, and got the niggest the pinnacle of perfection, than all the 'semblies that ever succeeded us. We past several acts about the nigurs: Among the rest we found it inexpedient to make the nigurs not larn to read nor write. The quaker men and some others tried their durndest to keep us from it: but they couldnt do it. Some said it was poorly wuth while to send missionaries to the Injuns, and heathens, while we're a tryin to make heathens of our nigurs. And that it was scandalous to our 'semblies to pass such a law; and a shame to try to make folks blieve they might come over here, and be free, and find christianism, and then pass a law that didnt let 'em larn to read the bible. And they didnt quit at that with their tarnal nonsense; but told us, (just like the thought we'd blieve it,) that our nigurs would be more likely to raise ructions 'mong us if we kept them ignorant, and in a savage state; and that they have nothing to prevent them from cutting our throats, while we're all asleep. But, say they, if we would larn them to

read the bible and make christians of 'em, there would be less danger of their rising. And our unruly slaves would become peassible and quiet domestics. That they'd not be gittin in hoards on Sundays to make plots and contrive how to kill us; but they'd flock together to worship God, and read their bibles. But its all a *blast-ed lie*.

"They first want to shuffle the nigurs out of our hands. Who cares for their shaming us about our missionaries. I reckon I know what about it. *Jist* like the dum'd nigurs and Injuns, that lives ten thousand miles off, knows any thing 'bout what we're a doin here. Why they'll think we're all saints when they hear our missionaries preach; and they'll naturnly want to come over here and get 'ligion where its plenty. And above all, to think they'll tell us to give the nigurs larnin, and to make christians of 'em. Did you ever hear the match of it? Make a christian of a nigur, and larn him to read! *Jist* like there's any goodness in a nigur. Like guoin to meetin or readin the bible does 'em any good. I know that's a lie, by myself."

Whether there be more irony, or truth, in the above, each reader will determine for himself:—certain it is, however, that many conceive it dangerous to instruct the sable descendants of Africa:—not so, the A. E. Society of the U. S.—There, names known to the world of science—marshalled in the ranks, and under the banner of virtue, are nobly appended to the opposite sentiment.—Their philanthropy, their wisdom, and their independence will not be forgotten;—but a spontaneous, and continued flow of gratitude will revert to their memory, from a coming state of society, which will have no ear for the wily intrigues of the mere politician—no pleasure in placing "the blood stained wreath on the brow of the warrior"—nor any desire to extenuate the deeds of the proud oppressor. G.

KENTUCKY. It appears that in the State of Kentucky, the owners of slaves who are executed for crimes receive pay for them from the State Treasury, and that 68,000 dollars have already been paid for that object. In a late legislative debate, it appeared that there were in the state 160,000 slaves, and that they were owned by *one-fifth* of the tax paying whites; and an effort was made to alter

the law, so as to relieve the non-slaveholding whites from the odious tax, but without effect.—*W. Intel.*

AMERICAN ANTI-SLAVERY SOCIETY.

In view of the alarming facts which are now coming out on the subject of slavery, we would suggest the immediate convocation of every friend of Light and Liberty, in the city of Philadelphia, to take it into solemn, and deliberate, yet active consideration. One judicious step now, may save miles of travel through human blood, in a few months to come.—*Stonington Phenix.*

The Shelbyville (T.) Freeman states, that a plot for an insurrection among the blacks in and around Fayetteville, in that state, had happily been discovered, in time to prevent its execution, through information given by a female slave.

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